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Ellet Joseph Waggoner

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1903

April 6, 1903

“The Personality of Satan” Australasian Signs of the Times 18, 14.

E. J. Waggoner

It is impossible to read the numerous references to Satan and his angels, and what they did, believing the record, without knowing that they are real, personal beings, as real as men are. But that they are supernatural beings, and not man, is plainly declared in *Ephesians 6:11, 12*: “Put the whole armour of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, again spiritual wickedness [“wicked spirits,” margin] in high places.” *BEST April 6, 1903, par. 1*

But they are bound, you say, and so are harmless. Yes, they are bound to this world. They have not, as the unfallen angels have, the freedom of heaven, nor the privilege of visiting other parts of God’s universe. They are in bonds, under darkness so dense that no ray of heavenly light ever pierces it. This intense darkness they have plunged themselves into, through rejecting God, and so there is nothing for them to look forward to but “the blackness of darkness for ever”-utter extinction. *BEST April 6, 1903, par. 2*

“THE GOD OF THIS WORLD”

The first ten verses in *Ezekiel 38* are addressed to “the prince of Tyrus,” and the languages such as could well apply to an earthly ruler having great riches, power, and wisdom. But from the eleventh verse to the nineteenth we have a “lamentation upon the king of Tyrus,” in language that could not possibly apply to any human being. Read:-*BEST April 6, 1903, par. 3*

Thus saith the Lord God, Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden, the garden of God; every precious stone was light covering, the sardius, topaz, and

diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold [compare *Revelation 21:10-21*]; the workmanship of thy tabrets and thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth [compare *Psalms 80:1*]; and I have set thee so; thou wast upon the holy mountain of God, thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, and from the midst of the stones of fire. *BEST April 6, 1903, par. 4*

The reading of this is enough to show us that it never was true of any man on this earth; it applies to the highest being ever created in heaven—one of the cherubim overshadowing the throne of God in heaven. The question then comes, How is it that he is called the king of Tyrus? The answer is easy. Satan, “the spirit that now worketh in the children of disobedience” (*Ephesians 2:2*), is “the God of this world” (*2 Corinthians 4:4*), the chief of “the rulers of the darkness of this world.” He is therefore the real ruler of every heathen nation that sets itself in opposition to God; while the nominal king is only his agent. So the visible ruler of ancient Tyre, that proud and wicked city, was in reality only the prince; the real ruler was the wicked spirit to whose control he had yielded himself, and whose designs he was carrying out. *BEST April 6, 1903, par. 5*

This also applies in the fourteenth chapter of Isaiah. That is indeed in connection with prophecies of the destruction of the city over which Nebuchadnezzar ruled. Satan, who first brought sin into God’s universe, by seeking to make himself equal with God, was the real ruler of ancient Babylon when its nominal ruler exalted himself against the God of heaven. That the prophecies in Isaiah concerning Babylon embrace a great deal more than the city famed in history, and whose ancient site is noted in our maps, is evident when we read the New Testament. That city was utterly destroyed long before the days of the apostles; and the kingdom of Babylon had been succeeded by three other world powers; yet the book of Revelation abounds in references to Babylon, and of prophecies

of its fall. The very language of Isaiah is used by John. Compare *Isaiah 47:8, 9* and *Revelation 18:7, 8*. Babylon and its king exist as really to-day as they ever did, although the city and king known to secular history have long since ceased to be. In the destruction of Babylon of the Chaldees we have the type and the assurance of the destruction of Satan and his kingdom. *BEST April 6, 1903, par. 6*

(Concluded next week.)

April 13, 1903

“The Personality of Satan” Australasian Signs of the Times 18, 15.

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(Concluded.)

“By one man sin entered into the world”? This is perfectly consistent with the statement that Satan’s sinned in heaven, and that he is the originator of sin; it must be so, since both statements are in Scripture. Satan introduced into the universe; but Adam introduced it into this world; for although Satan was permitted to come to earth after he sinned, Adam was the ruler of it, and nothing could be done here without his consent. Satan might have roamed up and down on this earth without having the power to blight a single flower, or to cause a moment’s pain or suffering to any human being, if man willed it to be so. Sin may crouch at the door, desiring to seize upon and ruin man; but it is powerless and harmless unless man consents; man may rule over it. *BEST April 13, 1903, par. 1*

NECESSITY OF KNOWLEDGE CONCERNING SATAN

Someone may ask, What difference does it make whether or not we believe that there is a personal devil? If we earnestly resist the devil that we find striving within us for the mastery, what difference does it make to us what its source is? It makes a great deal of difference whether we believe the Bible or not. The mere fact that the Bible tells us of a personal devil, and warns us against him, is sufficient evidence that it is a matter of vital importance for us to know the truth about him; for the Bible does not deal in trivialities. *BEST April 13, 1903, par. 2*

Here is one all-sufficient reason for being well-informed concerning the devil and his devices: It is a sure safeguard against being led astray by that great delusion, Spiritualism. Without this knowledge, one is sure to fall into that horrible snare. If Satan can only persuade people that he and his host cannot exist, and that the Bible accounts of him are myths, then he has them at his mercy, which is cruel. Then when they get messages purporting to come

from their dead friends, relating incidents that no other human beings could know; and when they even see and converse with and handle things that have every resemblance of those dead friends, they will certainly fall into the trap, and believe that their friends have surely returned to visit them. And when those supposed friends declare that they have just come from heaven, and that the things which they once learned from the scriptures they now know to be error, the poor dupes will inevitably throw away what hold they have on God and His Word. This is not fancy, for it has been done many times, and it will be done yet more.*BEST April 13, 1903, par.*

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Directly growing out of the fact that ignorance concerning Satan lays one open to the deception of Spiritualism, is the fact that this belief in his existence naturally tends to disbelief in Christ and the atonement. First of all, because Spiritualism itself is first and foremost of all a denial of Christ; and second, because that when a person believes that he has only himself to contend with, it is very natural for him to persuade himself that he can conquer by his own unaided power. Such an one will insensibly, no matter what his present belief in Christ, come to regard the power of the Lord working in him as proceeding only from himself; for that is a great temptation that continually besets all mankind. So from believing that he is his own tempter, he will come to believe that he is his own saviour.*BEST April 13, 1903, par. 4*

Michael, the archangel, contended with the devil for the body of Moses. The mighty prince was not disputing with his "human nature unrestrained," but with a being as real as he himself. And this brings us to the close, with the blessed knowledge that the battle with the hosts of darkness is not ours, but the Lord's. The great controversy is between Christ and Satan, for the souls of men, and for the possession of the earth. Thank God, Christ has conquered at every turn, in every conflict, and we have the victory through our Lord Jesus Christ.*BEST April 13, 1903, par. 5*

June 22, 1903

“A New Creation” *Australasian Signs of the Times* 18, 25.

E. J. Waggoner

Some people object to the fact that so much is made of the particular day of the Sabbath. They say that the Sabbath is spiritual. So it is, and it should never be considered as anything else. But all must see that we must have a Sabbath day before we can consider its spirituality. “Spiritual” does not mean unreal or non-existent. What use to talk about the spirituality of a thing that has to us no definite existence? If our friends did not raise the question as to the existence of the Sabbath, there would be no need to talk about it; but let no one think that in dwelling upon the definiteness of the Sabbath day we are unmindful of its spirituality. We may abstain from labour on the very day of the Sabbath, and yet not keep the Sabbath holy unto the Lord. But that does not warrant us in ignoring the day of the Sabbath. We may abstain from taking human life, and still not keep the sixth commandment; but that does not warrant us in killing men. *BEST June 22, 1903, par. 1*

In the beginning God sanctified the Sabbath as a memorial of His creative power. He set it apart for the use of men, in order to remind them of His power to sanctify them. See *Ezekiel 20:12*. The Sabbath, which calls attention to creation, and thus shows God's eternal power (*Romans 1:20*), makes known the sanctifying power of God, since sanctification is the exercise of creative power. “Create in me a clean heart.” *Psalms 51:10*. “If any man be in Christ, he is a new creation.” *2 Corinthians 5:17*. Or, as the Revision has it, “there is a new creation.” Christ is Creator, and He created all things. *Colossians 1:16*. The Sabbath comes to us from Eden, when the earth was new, to remind us of the power of God in Christ to make us new creatures, as perfect as man and all things were in the beginning. And this will be its office throughout eternity; for the Lord says of the time when He shall have made all things new, and shall have made men also new, that they may fittingly inherit His new creation: “For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one

new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." *Isaiah 66:22, 23.* *BEST June 22, 1903, par. 2*

July 6, 1903

“The Kingdom of Christ” Australasian Signs of the Times 18, 27.

E. J. Waggoner

Will the kingdom of Christ be established on this earth before His coming in glory? We sometimes hear it spoken of as though it could be advanced by civil power. Yet in *Luke 19:11-27*, Christ likens Himself to one who goes to a far country to receive his kingdom. *BEST July 6, 1903, par. 1*

When Christ was before Pilate He said, “My kingdom is not of this world; if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews; but now is My kingdom not from hence.” *John 18:36* Christ did not refrain from fighting because His following was too small to cope with the Roman Government; for each one of His loyal disciples, together with Himself, could have had a legion of angels at His back. *Matthew 26:53*. But His kingdom was not of this world, and He could not use earthly power. The using of force would have been His ruin, for He Himself said, “They that take the sword, shall perish with the sword.” *BEST July 6, 1903, par. 2*

There was a time when the disciples and all the people were going to take Jesus by force to make Him King, and if He had consented, the whole Jewish nation would have flocked to His standard; but He would not listen to the proposition. Surely if the kingdom of Christ could be advanced by civil power, then was the time to make use of it. The fact that Christ would have nothing to do with it, shows what He expects of His followers. By allowing Himself to be betrayed into the hands of wicked men, and suffering the cruel death of the cross, Christ showed how only His kingdom can be gained and advanced. Because of the suffering of death, He was crowned with glory and honour. Let none of the professed servants of Christ think to gain the kingdom in a different manner. To make each an attempt is to deny Christ, and to make His sufferings of no account. Men have nothing to do with giving Christ His kingdom. All they are called upon to do is to yield themselves to the Holy Spirit, that they may be fashioned into fit subjects for the kingdom which the Lord God will

give unto Him. True “the government shall be upon His shoulder,” but it is “the zeal of the Lord of hosts” that is to give it to Him. *Isaiah 9:6, 7*. The Father has sworn to give unto Him the heathen for His inheritance, and the uttermost parts of the earth for a possession (*Psalms 2:7, 8*); but when He receives them it is that He may dash them in pieces like a potter’s vessel. But He will do it in person, and not by deputy. *BEST July 6, 1903, par. 3*

“COMING IN HIS KINGDOM”

Christ Himself showed how and when He was to receive His kingdom. He spoke a parable for the benefit of those who thought that the kingdom of God should immediately appear. He likened Himself to a nobleman who “went into a far country to receive for himself a kingdom and to return.” And it came to pass that when he was returned, having received the kingdom,” etc. *Luke 19:11-27*. Christ has now gone to that far country to receive the kingdom. The receiving of it is described in *Daniel 7:13, 14*. When He comes the second time, He will come in His kingdom. Then He will be revealed from heaven with His mighty angels, in flaming fire, taking vengeance upon them that know not God. *2 Thessalonians 1:7-9*. Then will those that would not have Him to rule over them be slain before Him, “punished with everlasting destruction from the presence of the Lord, and from the glory of His power.” And when He shall have destroyed all the wicked, “then shall the righteous shine, forth as the sun in the kingdom of their Father.” *Matthew 13:43*. “Who hath ears to hear, let him hear.” *BEST July 6, 1903, par. 4*

Christ is now sitting upon His Father’s throne (*Revelation 3:21*), reigning as a priest, and devising peace for His people. *Zechariah 6:12, 13*. He is the “one Mediator between God and men.” *1 Timothy 2:5*. He is Mediator between God and men, not between God and nations. Moreover His authority as Mediator is not that of compulsion, but that of love and entreaty. “Behold, I stand at the door and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.” *Revelation 3:20*. *BEST July 6, 1903, par. 5*

“In the Wilderness” Australasian Signs of the Times 18, 27.

E. J. Waggoner

When the Lord brought the children of Israel out of the land of Egypt it was "that they might observe His statutes, and keep His laws." *Psalms 105:45*. Accordingly when they murmured on account of hunger in the wilderness, a few weeks after leaving Egypt, the Lord said unto Moses, *BEST July 6, 1903, par. 6*

"Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law, or know." *Exodus 16:4. BEST July 6, 1903, par. 7*

Read the entire chapter, and you will find that the people were to go out and gather manna each morning for that day. They were to leave none of it until the next morning, for if they did it would breed worms, and be offensive. On the sixth day of the week, however, they were to gather twice as much as on other days, and the extra portion was to be kept over for the next day's use, since on the seventh day of the week none fell. And although it was ordinarily impossible to keep the manna overnight, without its utterly spoiling, no such trouble was experienced on the seventh day, for on that day they found that what remained over from the preceding day was sweet and good for food. *BEST July 6, 1903, par. 8*

"And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep My commandments and My laws? See, for that the Lord hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day." *Exodus 16:27-29. BEST July 6, 1903, par. 9*

From this it appears that the Sabbath is the test of whether or not men will keep the law of God. Whoever will keep the Sabbath in spirit and in truth will keep whole law of God. Whoever refuses to keep the Sabbath of the Lord, thereby shows that his apparent obedience to any of the requirement of the Lord is not out of reverence to God, but because of some selfish motive. *BEST July 6, 1903, par. 10*

July 20, 1903

“Rome on Protestant Inconsistency” Australasian Signs of the Times 18, 29.

E. J. Waggoner

Ever since the Reformation raised the question of the Bible vs. Tradition, Rome has charged Protestants with inconsistency in claiming to follow the Bible, while yet keeping Sunday, which both the Bible and history show to have been introduced after Bible times and to have no authority in the Word, of late this has been pressed by Roman controversialists with increasing frequency. *BEST July 20, 1903, par. 1*

The “Catholic Mirror,” the official organ of Cardinal Gibbons, recently printed a sermon in which Mr. O’Keefe, a Catholic priest of prominence, carefully went through the texts referring to the Sabbath and the first day of the week, showing, as any reader who looks will see, that they give not a hint of Sunday sacredness nor of Sunday observance, while on the contrary the Bible declares the seventh day to be the Sabbath, kept by Jesus as our example. He thus, in the name of Rome, calls Protestants to the bar for inconsistency, and we hope his words may have the effect, not of drawing any still further toward Rome, but of showing many that it is only the authority of the apostate Church of Rome, that was to “think” to change God’s law (*Daniel 7:25*), that has set Sunday in the place of God’s holy Sabbath, and deprived the world of the blessing of Sabbath rest in the Lord: *-BEST July 20, 1903, par. 2*

“Christ, as their Teacher, informs them, ‘If thou wilt enter into life, keep the commandments,’ and the chief and most emphatic of these is, “Remember the Sabbath day.” *BEST July 20, 1903, par. 3*

“Viewing the situation from a commonsense standpoint, it is almost incredible that men endowed with average intelligence could consent to occupy before the world, for an hour, such a self-stultifying, self-contradictory position as this. Professing to adore God, professing to obey His commands, yet they stand to-day before heaven and earth, with His written word clasped to their

breast, and which they profess to obey, the most pronounced Sabbath-breakers on earth.*BEST July 20, 1903, par. 4*

“The Jew is rational, he obeys his teacher, the Bible, pointing to the command, Keep holy the Sabbath; the Catholic is ever rational, he obeys the teacher [the church] appointed him by Christ; but the Protestant obeys neither God nor his teacher, the Bible. Thus I have in this sermon shown his utter abandonment of his professed teacher, the Bible, and his public apostasy from the positive injunctions of God, speaking to him through it; but he has descended to a still lower depth of degradation. Having abandoned the teachings of his Bible, and having poured out the vials of his apparently honest indignation against the Catholic Church, all his life, he is found to-day, after having consummated his apostasy from his own religious principles and teacher, knocking at the door of the Catholic Church to notify her that he is about to borrow her day; thus this traitor to his professed teacher and guide throws open the doors of his meeting-house on each Sunday with a notice overhead.*BEST July 20, 1903, par. 5*

“‘OPEN EVERY ROMAN SABBATH,’
‘CLOSED EVERY BIBLE SABBATH.’”

August 10, 1903

“The Sabbath of the Lord” Australasian Signs of the Times 18, 32.

E. J. Waggoner

“I am convinced that the seventh day is the only true Sabbath, and that I ought to keep it. Can you provide me with work that will enable me to do so, or tell me where I can obtain it?”*BEST August 10, 1903, par. 1*

This is a sample of letters that we occasionally receive from our readers. The question shows that the questioner does not yet really know the Sabbath and its Lord.*BEST August 10, 1903, par. 2*

The Sabbath of the Lord, the seventh day of the week, on which the Lord rested after having created the heavens and earth in six days, is the memorial of God’s creative power. It is the sign of the power by which He makes men free. The Gospel is the power of God unto salvation to every one that believeth. *Romans 1:16*. The power of God is seen in the things that are made. *Verse 20*. So the Sabbath is the sign of God’s power to save. Therefore he who knows the Sabbath as God has given it, has no need to ask for the way to be made easy for him to keep it, because in the keeping of it he finds the way. It marks the measure of the power of God, who can make a way through the midst of the sea.*BEST August 10, 1903, par. 3*

CHRISTIANITY AND HEATHENISM

The difference between the two is that the first is trust in a God who cannot be seen, while the second must have a god which can be seen. The Christian who endures “as seeing Him who is invisible” (*Hebrews 11:27*), does not need to see the way before him; but the heathen, who cannot get along without a god that his natural eyes can see, must be able to see the end before he will begin, since he has to walk alone. The one who must “see his way” before he will begin to walk, is the same as the one who must see his god. If the Israelites had insisted on seeing their way before they proceeded to cross the Red Sea or the Jordan, they would never have reached the promised land.*BEST August 10, 1903, par. 4*

The Saviour, after showing how God feeds the birds, and clothes the grass, and pointing out that He will much more clothe us, said: "Be not anxious, therefore, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first His kingdom and His righteousness; and all these things shall be added unto you." *Matthew 6:31-38*, R.V. In these words the Lord shows us that Christianity means trust, while distrust is heathenism.*BEST August 10, 1903, par. 5*

DEATH DOES NOT END ALL

But someone will say that we do not touch the real point. They do not fear man, but it is a question of life or death. We know that there are many who see their duty to keep the Sabbath of the Lord, but who are deterred by the fact that the keeping of it would almost certainly mean the loss of their situation. One man wrote to us: "The thought of hearing my children cry for bread is a very great difficulty in my mind." We sincerely sympathise with such, and we know that there are many. But when such ones see the Sabbath not merely as a duty, but as a blessed privilege, as the introduction to the Lord Himself, who owns the earth and its fulness, such difficulties will vanish.*BEST August 10, 1903, par. 6*

It is indeed a sad thing to hear children cry for bread; but He who "giveth to the beast his food, and to the young ravens which cry" (*Psalms 147:9*), will not disregard the cry of children.*BEST August 10, 1903, par. 7*

The Sabbath, which rests on God's word, carries with it all the promises of God's Word to support the man who embraces it. It is the great test of trust in God's word, and is thus the great seal of Christianity.*BEST August 10, 1903, par. 8*

"But would you counsel a man with a large family depending on him, to begin to keep the Sabbath when it will mean the loss of his sole means of earning a living?" We would simply counsel a man to obey the word of the Lord, and to trust in the promises of the Lord of the Sabbath. God has said that He knows what we need, and

that He cares more for us than earthly parents care for their children. The question is, Do we believe Him? A man must believe Him sufficiently to trust his life in His hands, or else his observance of the seventh day would not be true Sabbath-keeping. The man who says, "I will keep the Sabbath if you will provide me with employment whereby I can make a living," does not yet know what the Sabbath is, and therefore could not keep it. A man might as well not profess to keep the Sabbath, as to profess to keep it while trusting in man instead of in God. No one but God can ensure a man a living.*BEST August 10, 1903, par. 9*

Everything comes from God. Even the wicked derive their support from Him. "He giveth to all life, and breath, and all things." *Acts 17:25*. Now since He provides even for those who blaspheme His name, is it not reasonable to suppose that He will care for His own? We may reason thus: "All these years I have been disobeying God, yet He has fed me; surely He will not cast me off now when I turn to Him to obey Him." *BEST August 10, 1903, par. 10*

Let it be remembered, however, that the promises of God are not simply for this life. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is, to come." *1 Timothy 4:8*. But while God has promises for the present life, He has not promised that it shall continue for ever. In other words, He has not promised immortality before the coming of Christ. He has had faithful followers in all ages, but except in a few cases they are all dead. Let no one think therefore that it is an absolute necessity that this present life should be preserved at all hazards. Jesus said, "Whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it. For what is a man profited if he shall gain the whole world, and lose his own soul?" *Matthew 16:25, 26. BEST August 10, 1903, par. 11*

God alone knows the life and times of men; and when He is willing that one of His servant's should cease from labour, it is well. So if by any possibility a man should starve to death as a consequence of serving the Lord, that would not be the worst thing that could befall him, although it would be the first time such a thing ever happened. "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." *BEST*

August 10, 1903, par. 12

Although God does not allow His servants to starve to death, He does suffer them to die for His sake. Thousands of men, with families depending on them, have died at the stake rather than disobey God. Their names and memories are honoured; yet many who honour them will refuse to serve the Lord if it means inconvenience. Men discourse eloquently of how their fathers died for the truth's sake; yet they themselves think that they cannot serve the Lord if it will cost them anything.*BEST August 10, 1903, par. 13*

Now all this talk about people's not being able to serve God, because they are likely to lose their living if they do, is really an outgrowth of the heathen idea that death ends all. Esau sold his birthright for a mess of pottage, because he felt that he was about to die, and he thought, "What good will this birthright do me?" He had no conception of any inheritance beyond the grave. But the promises of God are for this present life only to the end that men may "lay hold on eternal life." The man who dies in the service of God, gains his life in losing it. God is the living God, and He gives life. His servants know that the present life is of no profit whatever, except as it is the means of gaining the life to come; and if they lose this in gaining that, they have got full value out of it.*BEST August 10, 1903, par. 14*

So to-day the Word of the Lord says to people as it did of old, "Choose ye this day whom ye will serve." Happy is the man who can say in the face of the greatest difficulties, and even of death itself, "As for me and my house, we will serve the Lord!"*BEST August 10, 1903, par. 15*

August 24, 1903

“Suicide Made Easy” *Australasian Signs of the Times* 18, 34.

E. J. Waggoner

Some time ago we had the curiosity to read one of the quack medicine advertisements that are so regularly thrown in at the door. Two or three sentences in it were so striking that we repeat them here, omitting the name of the vaunted remedy, because we do not wish in the remotest way to assist in advertising such stuff. The reader can put in the name of almost any medicine he sees advertised, and it will fit. This particular medicine was lauded as a foe to indigestion. The advertiser said:-*BEST August 24, 1903, par.*

1

“No, thank you, I’ll take no cheese. I like it, but it does not like me.” How often we hear people talk so about some article of food or another! Things that please the palate do not suit the stomach, and to eat them means the pain and distress of a sharp indigestion.... They are afraid to eat. Instead of being the best of friends, as Nature intended, food has become an enemy. Now, eating is not only a necessity, but should also be one of our chief pleasures. The use of—makes it so. A moderate dose taken immediately after eating will enable you to digest almost anything you relish; and being digested, your food will do you good and strengthen you, as you get confidence in the power of—to prevent and overcome indigestion, you will enjoy your meals and no longer feel afraid of them. You can eat the things you like.*BEST August 24, 1903, par. 2*

That the medicine is designed especially for the purpose of enabling people to gratify their appetites without feeling any ill-effects therefrom, is evident not only from the foregoing, but from the following two paragraphs:-*BEST August 24, 1903, par. 3*

”—Pills prevent ill effects from excess in eating or drinking. A good dose at bedtime renders a person fit for business or labour in the morning.*BEST August 24, 1903, par. 4*

“The wisest and most cautious of us are sometimes tempted to eat

and drink too much, and sit up too late at night. When we have been guilty of this indiscretion there is nothing in the world like—to speedily correct the unlucky results and to send us off to business next morning with a clear head and elastic step.”*BEST August 24, 1903, par. 5*

There is now question that medicine thus advertised will find many purchasers; for almost all the ills that people suffer arise from errors and excesses in eating; and since most people love to eat so well, merely for the pleasure of eating, that even pain will not deter them from gratifying their appetites. It follows that the promise of unlimited self-gratification without accompanying or following pain, will prove an unfailing attraction.*BEST August 24, 1903, par. 6*

The apostle Paul tells about men “having their conscience seared with a hot iron,” and there are very many who have got into that sad condition. Most of us know what it is to have our fingers seared with a hot iron. The skin is not blistered, so that it comes off, but hardened, so that it has no feeling. Fingers in that condition cannot distinguish between soft and rough substances; all things have the same feeling. It is not at all pleasant.*BEST August 24, 1903, par. 7*

There are many, however, who seek just such a condition for their consciences. They sometimes feel condemned for their evil practices, and they wish to be free from the feeling of condemnation, but have no notion of leaving off their evil ways. Now everybody must know that such a condition is the very worst thing that can come to any person. Sin is sin, whether a man is conscious of it or not; and “sin when it is finished bringeth forth death.” So long as the conscience makes one uncomfortable over sins committed, there is hope of repentance and salvation; but when the conscience is dead, and one can commit crimes and still feel perfectly easy, the case is about hopeless.*BEST August 24, 1903, par. 8*

What would you say now, if somebody should advertise a means sinners could be relieved of all compunctions of conscience, while still pursuing their sinful ways, “fulfilling the desires of the flesh?” Would you not say that he was in a most accursed business? But that is in reality what these patent medicine vendors are doing. A

man sins against his own body, and therefore against God, because the body is the temple of God; as a result he suffers pain. This pain is the physical conscience, or remorse. It is not the sin, but is the evidence that sin has been committed. Now comes along a man who says: "I can give you something that will deaden that pain, and benumb your nerves, so that you can eat any sort of indigestible matter without consciousness of it." The injury to the system is just the same whether one feels it or not; the pain that follows the eating of improper substances is calculated to deter the misdoer from repeating the act; but when one promises to take away the pain, so that the harmful things can be eaten and enjoyed, it is nothing else than promising an easy and pleasant way of committing suicide. Such people are enemies of the human race. We need not advise any action being taken against them, but we can shun their evil counsel.*BEST August 24, 1903, par. 9*

Let the reader be assured this fact, that perfect food can never injure the system when taken at proper times and in proper quantities. Even when these precautions are not heeded, it is not the food itself, but the abuse of it, that does the injury. Food which the Lord has created to be eaten with thanksgiving, if taken as God designs that it should be, can never do any injury and will never produce pain. It does only good, and produces nothing but pleasure, not only during the act of eating, but afterwards.*BEST August 24, 1903, par. 10*

Further, let it be accepted as a fixed fact, that no amount of medicine of any kind whatever can do away with or in any degree modify the evil effects of errors in diet. The taking of medicine for indigestion is as useless and as senseless as learning and saying prayers, or wearing a hair-shirt to cleanse the soul from sin. Both are most pernicious, because they lead a person to think that he can continue in sin with impunity.*BEST August 24, 1903, par. 11*

What everybody ought to know is that "whatsoever a man soweth, that shall he also reap." Sin, of whatever kind or degree, will do injury, and will involve the penalty, so long as it exists, no matter what the sinner does. In the matter of eating and drinking, as well as in every other act of life, this rule applies: "Put away the evil of your doings from before Mine eyes; cease to do evil; learn to do

well.” Let no man deceive you with vain words, and do not listen to anybody who says that you can safely sin. If you sin, “be sure your sin will find you out.” There is only one way to avoid the wages of sin, and that is to get rid, entirely rid of it.*BEST August 24, 1903, par. 12*

September 21, 1903

“All Truth Essential” *Australasian Signs of the Times* 18, 38.

E. J. Waggoner

It is a very common thing for people to regard truth as of two kinds—essential and non-essential, important and unimportant. This is a great mistake. All truth is one, and cannot be divided into classes. Every point of truth is of equal importance with every other point. Truth is of God, for Jesus Christ whom He has sent is the truth. But the riches of Christ are unsearchable. He is infinite, therefore the truth is infinite. But there can be no comparison of infinities. To the human mind, at least, all infinities are equal. So the only thing necessary to be determined is whether or not a thing is true. If it is, then no matter how unimportant it may seem to human understanding, we may be sure that it cannot be ignored without sin. *BEST September 21, 1903, par. 1*

In a perfect machine that smallest bolt is as important and necessary as the largest shaft, for the reason that without the bolt the shaft would be useless. So in God's perfect word the smallest matter is as important as what are called the great things. God has not wasted His time on non-essentials. He does not speak that which is of no importance. “Every word of God is pure; He is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar.” *Proverbs 30:6, 7. BEST September 21, 1903, par. 2*

October 5, 1903

“Three Great Mistakes” Australasian Signs of the Times 18, 40.

E. J. Waggoner

Notice three great mistakes made by different parties in connection with the trial of Jesus, each having its special lesson.*BEST October 5, 1903, par. 1*

1. Peter’s self-confidence made a coward of him when he came to the test. Knowing the Lord and loving Him, he yet denied the truth because the flesh failed him.*BEST October 5, 1903, par. 2*

2. The prejudices of the priests and rulers made them blind to all truth and honour, and while their attitude was in itself a confession that they were wrong, they so deceived themselves that they knew not what they did.*BEST October 5, 1903, par. 3*

3. Pilate’s love of office and position led him to yield to the clamour of prejudice, although he knew what he ought to have done. He knew Jesus was a just man, and half feared that He might be more than man, but he would endanger his position if he did right.*BEST October 5, 1903, par. 4*

Here are lessons (1) for followers of the Lord who trust in their own ability and knowledge of the form of the truth, (2) for those whose prejudices refuse to let them investigate the truth with open hearts, (3) and for any whose positions may appear to stand in the way of right doing.*BEST October 5, 1903, par. 5*

Jesus triumphed in it all because, as even His enemies said, “He trusted in God.”*BEST October 5, 1903, par. 6*

November 9, 1903

“Lifeless Forms” Australasian Signs of the Times 18, 45.

E. J. Waggoner

A writer in the “Spectator” comments on the power of ritual to hold people to the forms of religious service. One who knows India intimately says, for example:-*BEST November 9, 1903, par. 1*

“A Brahmin who has lost all faith in the supernatural, will yet stand neck-deep in the Ganges water twice a day, going through an elaborate ceremonial, not that his neighbour may see, but because it is his habit.”*BEST November 9, 1903, par. 2*

One need not go to India to see the same truth illustrated. A great mass of professors make of Christianity but a round of ritual, having an idea that the religion of Christ is a life of right doing. There is the habit of church-going, the habit of performing this or that religious ceremony, and as a door swings open its hinges, they follow the forms which training and habit have made a part of their lives, without ever giving intelligent earnest thought as to whether they really mean anything by it, or whether there is any actual life and power in the service.*BEST November 9, 1903, par. 3*

In order to hold men’s minds in this state of apathy and yet to satisfy man’s naturally religious nature, Satan has always devoted led to the manufacture of ritual and form by which to hide the simplicity of the Gospel. But it is at the same time true that the great danger is that multitudes who reject these importations, and would hold only the truth as it is revealed in the Word, may yet hold only the form and theory of the truth and miss its life. This is to fail as grievously as the other class who hold only the forms of error and superstition. “Having the form of godliness, but denying the power thereof”-is the description of the condition from which the Apostle Paul warns us to turn. The only way to turn from it is by taking Jesus Christ, the life and power which alone can work righteousness in human flesh.*BEST November 9, 1903, par. 4*

